THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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WESTERN UNION

A. N. WILLIAMS
PRESIDENT

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REFERRING OUR CONFERENCE IN STOCKHOLM I INFORM AFTER CAREFUL INQUIRY OF MOST IMPORTANT NEEDS IN FINLAND STOP REQUEST AMERICAN LUTHERAN CHURCHES SEND WAR RELIEF ESPECIALLY TO FIVE LUTHERAN WAR ORPHANAGES IN CHARGE OF FINNISH LUTHERAN CHURCH PEOPLE STOP NEEDED URGENTLY 200000 DOLLARS ANNUALLY STOP CHURCH OF FINLAND IS LACKING NEW BIBLES ALMOST ENTIRELY HAVING LOST BIBLE PRINTING HOUSE THROUGH WAR STOP NEW BIBLE PRINTING OFFICE GREATLY NEEDED STOP FINNISH CHILDREN IN PROFOUND NEED OF CLOTHES DRUGS VITAMINES IN KIND WHICH COULD BE DISTRIBUTED BY CHURCH DEACONESSES STOP COMPLETE DESTRUCTION CARRIED OUT IN NORTH FINLAND BY GERMAN TROOPS EXTENDED AREA LENGTH OF WHICH APPROXIMATELY DISTANCE FROM SOUTH COAST OF ENGLAND TO EDINBURGH STOP NEARLY ALL HOUSES NUMEROUS CHURCHES PARSONAGES BURNT BY GERMANS STOP MONEY FOR RECONSTRUCTION FOR EVEN PROVISIONAL CHURCH BUILDINGS NOT AVAILABLE STOP FOR GENERAL CARE OF WAR ORPHANS FINLAND MUST FIND ABOUT 1500000 DOLLARS ANNUALLY FOR CHILDREN OF WAR INVALIDES ABOUT 1700000 DOLLARS AND FOR CHILDREN WHOSE PARENTS LOST HOMES THROUGH EVACUATION OVER 3500000 DOLLARS ANNUALLY STOP ALL GENERAL RELIEF WOULD BENEFIT SUFFERING LUTHERAN FAMILIES HIGHLY AS MORE THAN 96 PER CENT OUT OF WHOLE POPULATION MEMBERS OF LUTHERAN CHURCH STOP OUR CHURCH EXTREMELY GRATEFUL FOR ANY QUICK AID STOP=

ALEKSI LEHTONEN ARCHBISHOP OF FINLAND

Further explanation of above cable on page 151

Bible distribution by the American Bible Society in 1944 reached a total of 12,403,541 copies, a record in the 129 years of the Society.

The Southern Baptist Convention's Foreign Mission Board has announced that fifty new missionaries of this denomination will leave for Latin American countries in April.

A tabulation as of December 31 shows the following Boy Scout troops and packs in the various Lutheran bodies: A. L. C., 124 troops, 28 packs; Augustana, 122 and 25; Missouri Synod, 187 and 35; Norwegian Lutheran Church, 207 and 55; U. L. C., 602 and 115; smaller bodies 82 and 13.

Plates for printing the Holy Scriptures in several Filipino dialects were found ninety per cent undamaged when United States forces recaptured Manila. The plates were stored in a concrete vault at the rear of the local Bible House. It will be impossible, however, to put them to use at once, since printing, according to American Bible Society reports, will not be possible in Manila for many months to come.

For our work in Hawaii the California and Nevada District has called the Rev. Adolph R. Meyer. He will provisionally also assist in the Service Center, under the Army and Navy Commission. Work among the Japanese, who comprise one third of the population of Hawaii, is also in prospect.

The Central District Thankoffering Committee has announced that the first returns from twenty-five congregations, involving 11,966 members, on the Thankoffering Collection lead the Committee to expect a final per-capita average of $10.54 for the District. Meanwhile eight additional reports were received with per-capita averages of between $9 and $21.41, and the latter figure, it is stated, is not from a small mission congregation either.

S/Sgt. Harvey H. Callies, who contributes a series of articles on his visit to the Nigeria mission field, is stationed with the United States Army on the West Coast of Africa. He is a member of the Wisconsin Synod.

Chaplain (Maj. Gen.) William R. Arnold, for the last seven years United States Army Chief of Chaplains, has been given an important overseas inspection assignment. Chaplain (Col.) Luther D. Miller, Episcopalian, will become acting Chief of Chaplains as soon as Chaplain Arnold leaves. A graduate of the Chicago Theological Seminary, Chaplain Miller has seen twenty-six years of service in the Army. He is fifty-five years old.

Missionaries, eager to reach their mission fields, where their presence is so badly needed today, have been chafing under the restraints which the present world situation has placed upon travel. A recent issue of the *Protestant Voice* relates how twelve Protestant missionaries, despairing of better accommodations, finally took passage from Buenos Aires in a seventy-six-year-old sailing vessel in order to reach their posts in Africa. About forty-five more Protestant missionaries to various parts of the heathen world are reported to be still waiting for passage at Buenos Aires.

From Palm Sunday, 1943, to Palm Sunday, 1945, the Rev. A. R. Kretzmann, pastor of the Ev. Lutheran Church of St. Luke, Chicago, Ill., has confirmed 308 persons. In addition, more than 100 were received by confession of faith. This latter group comprised lapsed Lutherans who were won back for the church through their children who attended the church's school. A new class of adults, whose course of instruction began about April 13, promises to be even larger than the last one of thirty-four members confirmed on March 18.

Lockwood Gardens, Calif., Branch Sunday School

The Christian day school of Salem Lutheran Church, on a rural route out of Schulenberg, Tex., with a present enrollment of nineteen, boasts of four sets of twins among its pupils. Two of the four pairs belong to the local congregation, one comes from an unchurched home, and another from a sister congregation. The pastor of Salem Church, the Rev. Louis O. Hemmann, is the teacher of the school.

Four Sets of Twins in One School

Shown on the picture, l. to r.: Pearlie and Verlie Richter, Ruth and Ruby Baumbach, Clarence and Lawrence Friedrich, August and Herman Lehmann.

Speaking of church attendance, *Our Sunday Visitor,* well-known Roman Catholic church paper, concludes that the 200 Protestant denominations do not attract more people to their services than does the single body of the Roman Catholic Church. The writer of the article, however, makes one interesting exception: "What we write about Protestant church attendance in the United States is not applicable to the Lutherans, who are as active as Catholics in the practice of their religion and much more active than Catholics in working for their Church and in supporting it."

A flourishing branch Sunday school is maintained by the Ev. Lutheran Church of Our Redeemer, Oakland, Calif. (the Rev. Frank A. Haedicke, pastor), at Lockwood Gardens, local Federal Housing Project. The enrollment totals 135, with an average attendance of eighty-five. Twelve teachers are in charge, with Mr. Edward Hartman acting as superintendent. G. V. S.

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THE LUTHERAN Witness

Volume LXIV
No. 10

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

Ascension — A Joyful Festival

Our new hymnal contains eleven hymns for the festival of the Ascension. Everyone of these hymns gives voice to exuberant joy. Hallelujah is their keynote. Nevertheless, the Apostles were filled with sorrow when Jesus first told them that He would go His way to the Father. Wherefore Jesus said to them: "Because I have said these things unto you, sorrow hath filled your hearts." Then He added: "I tell you the truth; it is expedient for you that I go away," John 16:6, 7. He revealed to these men that His ascension is a most blessed and joyful event. Later on those Apostles also experienced the truth of this. But, strange as it may seem, today many Christians do not recognize how very blessed for us all the ascension of Jesus is. Do we not meet with those who imagine that it would be better for us, or at least more joyful, to have Jesus still visibly present here upon earth? We have heard people complain that the Church no longer enjoys the helpful work of Jesus which those blind, lame, leprous, and deaf enjoyed who lived while Jesus walked upon earth. How foolish! Today Jesus is bestowing many more and far greater blessings upon us than he distributed in those days when He walked in Judea.

Which are these greater blessings?

He Himself mentioned the most precious gift when He said: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you," John 16:7. Jesus had finished His work upon earth. He had gained for us forgiveness of sin, the grace of God, and the gift of the Holy Ghost. To distribute these gifts among men, He was now ascending up into heaven. In order to *acquire* these gifts, He gave His life and His blood. We could not assist in this most painful and costly work. He alone could and did pay the price. But in order to *distribute* these rich gifts among men, He does use us. Therefore He has committed to us the unsearchable riches of Christ, that we may carry them out to others. What a privilege! What a blessed work!

But are these gifts really of so great a value? Remember, all the gifts which the ascended Lord gives to men are included in this one gift: the Holy Ghost. This Holy Spirit brings to us the forgiveness of sin, the grace of God, the ability to believe the Gospel, the strength to resist temptation and to lead godly lives. He also teaches us to pray God-pleasing prayers, and — so many more gifts, too many to mention. Some of these He gives to a few only, some to all Christians.

The mistake which some of us make is that we do not give attention to the means through which these gifts are to be bestowed upon us, namely, the Word of God and the Sacraments. Every time we have family devotion, every time we have our private devotion, every time we hear God's Word proclaimed, every time we receive the Sacrament, the Holy Spirit bestows upon us precious gifts: forgives our sins, expels despair, self-righteousness, and evil lusts from our heart, and fills it with faith, purity, and godly courage. Let us therefore no longer entertain the foolish thought that it were better for us if the Lord Jesus were still walking visibly here upon this earth. Let us rather make diligent use of those gifts of God through which God preserves us in His kingdom and draws us to Himself. And while we are doing this, we should remember this joyous victory of Jesus, and therefore pray:

King of Glory, reign forever;
Thine an everlasting crown.
Nothing from Thy love shall sever
Those whom Thou hast made Thine own,
Happy objects of Thy grace,
Destined to behold Thy face. Amen.

S.

Notes on Church Architecture

There is more than one building committee right now in the throes of trying to persuade a congregation to retain a reliable church architect *now*, in order that the congregation can begin to build at once, after the "go" signal is given, according to good architectural standards. The clergy bulletin of the Oregon-Washington District recently had this paragraph: "A general hope and desire seems to permeate our District that there will be a marked improvement in the architecture of our churches and chapels which are to be built following the war. We have heard several of our missionaries speak as follows: 'We hope that the Board will insist on specific plans and certain standards before a loan for a new building is granted.' However, the moment that the Board insists on such things, then immediately someone raises the question of the sovereignty of the congregation. Wish someone could tell us how far the Board can go in this matter."

Well-intentioned building committees and church extension boards are here reminded of the merits that still inhere in the educational method. Not as if mission and church extension boards were entirely helpless. A common-sense provision in the extension of loans for church and school building purposes calls for plans which shall have the approval of the board which is acting for Synod in aiding congregations financially. But there should be no real difficulty in raising the standards of design and construction, since we have at least one or two years available in which the educational method can be applied to the architectural problem. The United Lutheran Church, the Augustana Synod, and the Missouri Synod have had committees on church architecture which have so improved the standards of design and construction that the Lutheran bodies today

rank first in the attainment of high architectural standards, a position once held by the Episcopal Church, with no contenders among Protestant bodies. Our own committee, with the Rev. F. R. Webber as secretary, Mr. J. A. Fichter and Mr. Theo. Steinmeyer as consulting architects, has done a wonderful piece of work in introducing sound building principles into the construction plans of our congregations. At Saginaw our national convention heard a proposal from the Mission Board of the North Dakota and Montana District which pointed out that inexperienced mission congregations have not always obtained full value in return for the money they have invested in church plants. The appointment of a synodical architect was suggested. In its action the Synod recognized that the problems of design, construction, and maintenance of churches and schools was becoming "increasingly complex and intricate," and the committee on church architecture was instructed to study this proposition and report its findings in our convention in 1947.

Meanwhile our synodical committee should be consulted on all problems of construction in order that the postwar building season may produce a minimum of badly planned, unsafe, unchurchly buildings or churches, schools, and parsonages, that will sap the financial strength of the congregation for all time to come with ruinous charges for upkeep. G.

Two Historic Meetings at Torgau

April 27 was a red-letter day in the history of the present war for the Allied forces. On that day American and Russian troops formed a junction in the little Saxon town of Torgau, on the Elbe River, 58 miles south of Berlin. This meeting, which meant the cutting in half of Germany, was the cause of universal rejoicing among the Allies because it gave promise of an early end of the war in Europe, an eventuality prayed and hoped for the world over. The name of Torgau will therefore be remembered especially in the history of this world conflict.

In the history of Lutheranism, Torgau has long had a place, because it was there, in the middle of March, 1530 — four hundred and fifteen years ago — that a meeting was held of an altogether different nature than the recent one. This was one of the preliminary meetings to the presentation of the Augsburg Confession in 1530.

At Marburg, in October, 1529, Luther had drawn up a set of fifteen articles summarizing his doctrinal position over against the Zwinglians. These articles were based on the so-called Schwabach Articles, which had been composed by Melanchthon, Luther co-operating, in the summer of that year. The Elector of Saxony, then, in March, 1530, from Torgau, requested the drafting of a document, by his theologians, which would set forth the Lutheran position against the abuses within the Roman Church. This document was prepared by Melanchthon, aided by Luther and others, and was presented to the Elector at Torgau some time after March 14, 1530. This Torgau meeting, therefore, was of historic importance for the cause of Lutheranism, for the Schwabach, Marburg, and Torgau articles form the material from which the Augsburg Confession was prepared which was presented to the Emperor at the Diet of Augsburg in June, 1530. Articles I to XXI of that Confession are based on the Schwabach and Marburg Articles, and Articles XXII to XXVIII on those presented at Torgau.* W. G. P.

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* It might also be of interest to add that Martin Luther's wife, Katherine von Bora, died at Torgau on Dec. 20, 1552, and lies buried there. W. G. P.

The San Francisco Conference and the Churches

As Christians we have had one duty as concerns the San Francisco Conference of representatives of forty-six nations — to pray for divine guidance in order that both peace among nations and the advancement of God's kingdom on earth might be served by the resolutions of the statesmen gathered in that mightiest conclave of modern times. But when we have commended in heartfelt and sincere prayer the deliberations of these conferences, we have done what we can do as Christians and church members. For weeks preceding the conference, leaders of the Protestant churches have held meetings, and their editors have written articles designed to tell the conference what to do. Few, if any, of our Lutheran papers have ventured into this field, and we have heard of no Lutheran conference resolution advocating one measure or another as the solution of the world's economic, social, and political difficulties. This testifies to the common sense of Lutherans everywhere. Even without a joint declaration to that effect it seems the position has been taken by Lutherans that matters of government and politics should be settled and secular affairs administered by human reason and experience.

It is all the more alarming to hear that in the days preceding the San Francisco Convention our State Department called in clergymen of four big Protestant denominations for off-the-record "educational" sessions on the Administration's hotly controversial international money stabilization and banking program. The story told in a dispatch from the Wall Street *Journal* says that at least some of the ministers left this city full of enthusiasm and determined to preach the gospel of Bretton Woods in their churches.

Now, we have certainly no complaint against our Government if it wishes to win popular support for the complex and recondite decisions of Bretton Woods. Meetings have been held in the Middle West, for instance, at which the public was made acquainted with the virtues of these proposals. Friendly newspapers were supplied with reams of material. The C. I. O. threw its radio, newspaper, and pamphlet facilities behind the program. But when pastors are called in for gatherings held in the State Department building in order to gain the influence of the clergy for a governmental proposal, it is time to call a halt. This is done effectively in an editorial of the Wall Street *Journal* of April 16, entitled "Bretton Woods in the Pulpit." We quote the salient paragraphs:

> Assuming the facts to be as reported (we have no doubts on the point), this sort of thing almost beggars comment. It is hard to decide whether effrontery or stupidity is the main characteristic of the idea of harnessing church pulpits to advocacy of a highly complex matter of international finance, upon which expert opinions differ widely and sharply, in order to influence the actions of Congress.
>
> It is not that church pulpits have not been often used in the past for political propaganda. A few church preachers have always been found willing so to use them. But to the best of this newspaper's recollection, covering some two generations of time, this is the first time that a department of our Government has ever sought to bend them to its purposes. If individual churchmen are willing to misuse their office, that is their own private affair for them to settle with their own consciences and their congregations. Not so when an arm of the State attempts it.
>
> Who started this thing this newspaper does not know. It might interest Congress to find out. But that it should stop is clear. It can do nothing but harm to both Church and State.

G.

Our Thanksgiving

Written in Prospect of Victory in Europe. By MARTIN S. SOMMER

"Father, I thank Thee that Thou hast heard me," John 11:41. Jesus spoke these words of thanksgiving *before* the Father had given Him what He asked for. After Jesus had thanked God for hearing His prayer, then God granted His petition and gave Him a glorious victory over death and the grave. After this thanksgiving Jesus raised Lazarus from the dead. That is an art of prayer which we should learn from Jesus. We should believe that God hears our prayer even though He has not as yet given us what we asked for. Just this has been one of the defects of much praying during these dreadful years of the war. There was much praying in doubt, not enough thanksgiving in faith. Oh, we need God's forgiveness even for our defective prayers. Be sure that your thanksgiving is clothed in the humility of a confession of sin and a prayer for forgiveness for the Savior's sake!

Has God not promised to hear the prayers of His children? He certainly has! Very well, let us thank Him that He is even now hearing us. Remember the prayer of the old saint who said, "My help *cometh* from the Lord, which made heaven and earth." That man had not as yet received God's help for which he prayed, but he was confident, believing that it was on the way. In the same way even now, we should give thanks because we ought to be sure through faith in God's promise that our help, that all good gifts are on the way. Even though our dear ones are not home as yet, even though all our problems are not solved, even though all our gifts have not arrived — *our help is on the way.* God's promise has never failed and will never fail. His servant is calling upon you, "Wait on the Lord," and while you wait, be of good courage, Ps. 27:14. One other important truth dare not be forgotten. God had heard and is hearing our prayers even now, far more effectively and better than our words and wishes could fashion them. God has even now done "exceeding abundantly above all that we ask or think."

Even now that the bloody European conflict is apparently in its last stage, our churches are preparing for special services. The believing child of God has given thanks even before this. And, of course, he is now giving thanks, even though he knows that the present declaration of peace doesn't solve all problems, doesn't at once correct all wrongs, does not settle all difficulties. The believing child of God knows that God is hearing our prayers; even as He has heard our prayers in the past, so He will hear them in the future. Therefore Jesus also said to His Father at that time, "I knew that Thou hearest Me always." If anyone objects by stating that, of course, God would hear Jesus' prayer, but dare we be certain that He hears our prayers at all times? The Christian certainly can and should be certain God hears us always. The whole life of the Christian is a life of prayer and the hearing of prayer. Even as God has assured us: "He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him," Ps. 91:15.

God forbid that anyone of us should fail in thanksgiving! Of course, we will join in singing hymns of praise. We will sing "Now thank we all our God, With hearts and hands and voices," but let us be sure that our thanksgiving be not one of mere polite words. The truly grateful Christian wants to show his gratitude also in his actions. Now that God has not hesitated to bestow upon us His most precious gifts, let us not hesitate to give Him first of all our hearts, our lives; and let us show Him gratitude also in our gifts for the glory of His name, for the upbuilding of His kingdom among men. The horrors of this war came upon the world especially because the world was so ungrateful for the precious Gospel of Jesus Christ. They had millions for carnal pleasure, debauchery, drunkenness, gambling, for the lust of the eyes, the pride of life, and the lust of the flesh; and these sins even diminished the gifts of Christians at times. Wherefore even these children of God were chastised through the war. Let us repent of these sins and bring forth fruits meet for repentance! We see what the world gets for its wasted wealth. Oh, the sorrows and miseries of this war should have shown us that. And if we ask, What do Christians get for their sacrifices and gifts? Jesus has condescended to tell us. "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold," Matt. 19:29; "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," Matt. 10:42.

The Festival of the Holy Spirit

By PAUL M. FREIBURGER, Billings, Mont.

The Joy of Pentecost

We know the joy of Christmas: Unto us a Child is born! And the joy of Easter: I am the Resurrection and the Life! But what is the joy of Pentecost? It is the glad and glorious fact: The Holy Spirit is come!

This Spirit is the unfailing Comforter, whom Jesus promised to send His disciples. He is the Spirit of wisdom and knowledge, who guided the Apostles into all truth, making them, even as the Prophets and Evangelists, the spirit-instructed teachers of the Church to the end of days.

He is the Spirit of faith, but for whose good and gracious operation the bitter blood-bought redemption of the God-man would have failed of its fruition; the Spirit of grace, without whom no man can say that Jesus is the Lord.

This is the Holy Ghost, the Third Person of the Blessed Trinity, true God with the Father and the Son, whom we worship and adore, and concerning whose particular work we gratefully acknowledge: We cannot by our own reason or strength believe in Jesus Christ, our Lord, or come to Him; but the Holy Ghost has called us by the Gospel, enlightened us with His gifts, sanctified and kept us in the one true faith.

When we believingly think on these things, we will not only accord Pentecost equal honor with the other high and holy festivals of the church year, but the momentous and miraculous outpouring of the Holy Spirit must flood our souls with great rejoicing. That we and our fellows in the faith are the twentieth-century testimony and proof of the Spirit's continued gracious coming in *Word and Sacraments* should cause our hearts to overflow with the joy of Pentecost.

"They Were All with One Accord in One Place"

Would we enjoy the rich benefits and rare blessings of the Holy Ghost, we, too, dare not forsake the assembling of ourselves together. We have no right to expect His choice gifts ex-

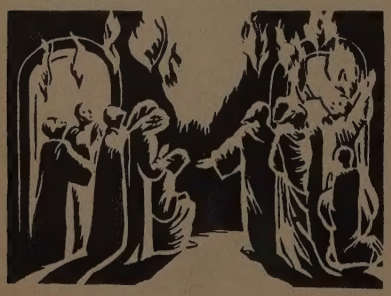
cept through the God-given, Christ-instituted, Spirit-appointed bearers of His grace — Word and Sacraments — and that again only if and when these divinely bestowed and Heaven-blessed instruments of saving and sustaining grace are properly and diligently used. We shall be spiritually enlightened and enlarged only as we wait upon the marvelous means through which the Spirit is pleased to come to us and through which alone He has guaranteed to perform His fruitful ministry.

Hence, how necessary that we be regular hearers of that Word which is able to save our souls! How essential that we remain life-long students of that Book whose Spirit-breathed truths alone are the light for our pilgrimage and our sure hope for a blissful beyond! How important that we frequently feast our famished faith at the Lord's Table, frequently partake of that faith-strengthening, love-increasing, soul-nourishing Supper concerning which our Lord lovingly and earnestly bids us Christians: This do!

The Spirit of Service and Sacrifice

When the Holy Ghost came upon the believers, life for them took on a new meaning, a new purpose, a new power. Henceforth they would spend and be spent in labor for their Lord and His kingdom. With what all-consuming zeal and what untiring well-doing they served and sacrificed, counting nothing too difficult to attempt for their great God and for the spreading of His mankind-saving Gospel, reckoning even life itself not too dear to lay down for that Lord who died for them and rose again that they might live and reign with Him forever!

After the same manner today, wherever the Spirit of life is permitted to have His effectual working in the heart and life of followers, they, too, will be zealous in every good work, ready to serve the Lord with gladness, eager to offer the sacrifices of faith-born thanksgiving. Even today, in this year of destruction and bloodshed, the Spirit of power produces a mission-active Church, whose members, as personal witnesses for Christ and workers together with Him, find life's deepest satisfaction in bringing the Good News to men, and sinners to the God of their salvation. The Spirit of love, calling forth the compelling love of Christ, still constrains those who know that they have been bought with a price prayerfully, cheerfully, sacrificially, to apply personality and purse, time and talents, for the upbuilding of the Church at home and for the extension of the Kingdom to the uttermost part of the earth.



The Miracle of the Ages

That through all these centuries since Pentecost the Church has prevailed against all her foes from without and all her enemies from within is truly a miracle. Though banned and scorned by power of empire, though rejected and spurned by pagan pride, the Christian Church continues phenomenally, victoriously, on her march of triumph through the nations. The Church not only blesses the world that burns her martyrs, but the very ashes of the saints become the seed that ripens into new and abundant harvests for heaven. True, by the allowance of God wicked men in their might and senseless rage do kill the prophets which are sent to them, but even the whole hellish host cannot frustrate the fulfillment of the prophecy that this Gospel shall be preached in all the world.

When in our day, even as before, those of little faith are tempted to tremble for the Church's future, forbidding and foreboding though it may appear, let us remember that our fears for the fate of the Church are wholly unfounded. He who is our Refuge and Strength is still in the midst of her; she shall not be moved. God will help her, and that right early, preserving her unto eternal glory.

Our chief concern should rather be the working out of our own salvation with fear and trembling, soberly watching and fervently praying lest our Spirit-wrought faith, the miracle of grace, be brought to naught through unbelief and falling away and we cease to be living members of that body of which Christ is the exalted and everlasting Head.

May we implore God that the Spirit of sanctification would make and keep us, together with the whole Christian Church on earth, steadfast and unmovable, firm and faithful, always abounding in the work of the Lord, assured that our labor is not in vain in the Lord!

Hymn of Pentecost

Holy Spirit of the Father,
Enter Thou into my heart!
Ever build my faith in Jesus!
Ever set my life apart!
Alleluia!

Gracious Spirit of the Savior,
Guide me round the snares of sin!
Help me conquer fleshly weakness!
Help me now this fight to win!
Alleluia!

Mighty Spirit of the Godhead,
In my life the guardian be!
Keep me from all harm and danger!
Keep me, Spirit, safe and free!
Alleluia!

Holy Spirit, still proceeding,
Let me grow in Thee alway
That my love to God my Father
And my Savior true shall stay!
Alleluia!

LEO SCHEELK

A Realistic Approach Toward the Establishment of Lutheran Unity

By JOHN H. C. FRITZ, St. Louis, Mo.

In the March issue of *The Lutheran Outlook* the Rev. H. L. Yochum, president of the American Lutheran Conference and himself a member of the American Lutheran Church, wrote the following words in reference to the establishment of Lutheran unity:

"It is our duty to foster every approach toward better understanding and progressive unity among all Lutherans. While we were disappointed in the results of most synodical conventions during 1944, we regard that as no excuse for doing nothing in 1945.

"Between conventions should come the planning, the exchange of ideas, the promotion of good will, all of which should then be reflected in official action at the ensuing conventions. Particularly should effort be made to promote intersynodical conferences among pastors in larger local areas. True unity must be achieved on the parish level if it is to mean anything in the daily life of the Church. And it is there, not among official leaders, that we find the greatest obstacles to Lutheran unity.

"These obstacles to Lutheran unity dare not be ignored. The sooner we lay them out on the table in their ugly nakedness, the sooner we shall get rid of them and achieve true unity. Some of them are in the field of doctrine; some are in the field of practice; but essentially they are mat-

ters of difference in attitude. A few illustrations will help us to realize this fact.

"All Lutheran bodies are on record as opposing lodgery, and the reasons for our stand are clearly stated. Yet the attitude on this matter shades all the way from fanaticism to worse than indifference. Some pastors and congregations seem to regard lodge membership as the worst sin imaginable, while in one large Lutheran body several hundred pastors hold at least nominal membership in a lodge!

"All Lutheran bodies are on record as opposing indiscriminate pulpit and altar fellowship, and the reasons for this stand are obvious. Yet the attitude on this matter shades all the way from narrow sectarianism to the rankest kind of unionism. Some pastors refuse even common courtesy on the street to all not of their group, while some pastors practice open communion and seem to prefer union services with other denominations to fellowship with other Lutherans!

"All Lutheran bodies are on record as accepting the canonical books of the Old and New Testaments as the Word of God, revealing the changeless Truth which transcends man's discovery or adequate expression without divine aid, centering in the Incarnate Word, Jesus Christ. Yet the attitude on this matter shades all the way from a mechanical literalism and magical use of words to a Barthian or even modernistic evaluation and use of the Scriptures. Some Lutherans will tear a phrase out of its context and use it to prove a contention in such a manner as would amaze the original writer, while other Lutherans would eliminate all objective validity from the Bible and write off the divine authority of sections of the Scriptures in most profligate fashion!

"All Lutheran bodies are on record in clear statements regarding conversion, and agree with each other therein. Yet some Lutheran pastors have out-Wesleyed the Methodists in requiring emotional experiences and legalistic regulation of conduct as evidence of regeneration, while some Lutheran pastors measure religion in terms of memory work during catechetical instruction and have no scruples about indulging in worldly pleasures personally or as part of their parish program.

"Three things ought to be apparent to all of us. We can never establish true Lutheran unity by agreeing to ignore these and other differences. We can never enjoy true Lutheran unity without clear understandings expressed in writing beyond equivocation. As the spirit is higher than the letter, we must rise to a level of mutual respect for conscience which will allow a wholesome bit of 'elbow room' without fear of its abuse.

"Yes, let's 'accentuate the positive,' but let's not forget to 'eliminate the negative.' Both build unity!"

So far Dr. Yochum.

There are those in the Lutheran Church of our country who long ago have been ready to enter upon a union with all Lutherans of this country, but without establishing among them an agreement in doctrine based upon the Scriptures, and who therefore are not seriously minded to enter upon further negotiations towards establishing real unity. Over against these it is most heartening to read the realistic approach which Dr. Yochum makes to the present situation. Three statements which he makes are noteworthy: First, "It is our duty to foster every approach toward better understanding and progressive unity among all Lutherans"; secondly, "The obstacles to Lutheran unity dare not be ignored"; thirdly, "We can never enjoy true Lutheran unity without clear understandings expressed in writing beyond equivocation."

In what is called the Doctrinal Affirmation our Committee on Doctrinal Unity in the Lutheran Church of America and the Committee on Intersynodical Fellowship of the American Lutheran Church presented to their respective Synods a statement of doctrines which covers all the controversial issues among Lutherans of this country in the course of years, and which statements are in accordance with the Lutheran Confessions and the Word of God. This Doctrinal Affirmation ought to be prayerfully and carefully studied, not only by pastors, but also by their congregations. In studying this document two things ought to be kept in mind: First, that those presenting it have made a sincere effort to state without equivocation the truths of Scripture; secondly, that all who study this document should seek to determine whether the statements made are correct and whether they fully cover all the doctrines that were in controversy, but they should not demand that a document be written in accordance with the individual preference which one might have in reference to the wording which is to be used to express the truth. Do the words of the Doctrinal Affirmation without equivocation express the truths of Scripture? That is the question which should be answered.

Our Share in the Rebuilding of Europe

By LAWRENCE MEYER, Executive Director, Emergency Planning Council

More than a year ago the Missouri Synod approached the National Lutheran Council with the request that a conference be held to study the possibility of a co-ordination of work on the part of the Lutheran Churches of America in Europe after the war. A series of meetings was held, with the result that a plan was adopted by the American Section of the Lutheran World Convention (practically all bodies belonging to the National Lutheran Council) and the Missouri Synod which provides for voluntary co-ordinated allocation of work in Europe. This means that the Missouri Synod will voluntarily co-operate with the other Lutheran Churches of America in such phases of relief work as do not entail a violation of principle and conscience. Such an arrangement does not limit the free action of either party to carry on such work as it desires to do independently.

As an initial step to postwar relief work in Europe, Dr. Peter O. Bersell, President of the Augustana Synod, Dr. Ralph Long, Executive Secretary of the National Lutheran Council, and Dr. L. Meyer, Executive Director of the Emergency Planning Council of the Missouri Synod and representative of the Board for European Missions, were delegated as a commission to go to Europe to secure firsthand information on the immediate needs and to recommend plans. This delegation spent five weeks in Europe conferring with church leaders in England, in Stockholm, where the Archbishop of Finland also was present, in Paris, and in Geneva, Switzerland, where leaders of German Lutheran Churches also were present. The Missouri Synod representative also met with Polish Lutheran Church leaders in London.

An Urgency That Permits No Nay

The necessity for help is so great that to our Church it is no longer a question of *what can we do but what we must do.* No church body in America has a greater interest and obligation in the spiritual undergirding and strengthening of what is left of the Church in Europe than the Lutheran Churches of America. Of all the Christians in Europe who are not Catholic, 85 per cent are Lutheran. The Lutheran Churches of America are the children of the Lutheran Church of Europe. Our heritage came from Europe. We must help to preserve Lutheranism in Europe.

1. *Radio.* Words and word pictures fail to describe the almost total physical destruction of war. For years we have read of the "scorched earth policy," of the bombings of cities and populations. Until you have personally seen that with your own eyes, no stretch of imagination can give you an adequate picture of it. A conservative estimate places the number of homeless men, women, and children in Europe today at sixty million. They are like fugitives and vagabonds roaming over the scorched earth of Europe. Tens of thousands "live like rats" in cellars and subterranean passages of cities in which there is literally "not one stone left upon another." Community and family life has to a large degree disappeared. For individual

pastors to reach large numbers of these people is impossible. In many countries the clergy has almost ceased to function. There is no better means than the radio to bring to every kindred and tongue and people and nation of Europe the message: "Comfort, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

2. *Orphans of War.* While I am writing this article, there comes a radiogram * from Aleksi Lehtonen, Archbishop of Finland, who in private conference with your representative expressed his desire time and time again: "We must have fellowship with the Missouri Synod." Can you visualize the blessings to Finland and the Lutheran churches of Finland if the women of our Church were to conduct an orphanage in which 5,000 children would be reared in the next five or ten years under the supervision of some of our consecrated Lutheran women?

3. *Theological Literature.* A fellow Lutheran in Germany writes:

"The whole of my father's large and precious library is lost. . . . The town that was my home no longer exists. . . . Can you imagine what it is like when all one's friends and relatives are either dead or scattered . . . when the church in which one was confirmed was razed to the ground, the school one had attended completely wiped out? . . . But the Word of God and the hymns of our fathers help us to lift up our hearts and become more and more precious as time goes on."

Most of the large printing presses have been bombed out of existence. In some countries no Christian literature of any kind has been printed for five or six years. Imagine your pastor and all of the pastors in your town and most of the pastors in our whole Synod without any library and few public libraries. A pastor must take in, in order to give out. "Reading maketh a full man." The theological literature of our Church must be made available. Most pastors of the Lutheran churches of Europe read and understand the German language. Our theological literature can be a tremendous influence for pure Lutheranism in Europe.

4. *Popular Christian Literature.* Already now an atheistic communism is flooding sections of Europe with pamphlets. Millions in Europe have lost faith in everything. While it is true that there is a stronger nucleus of confessional Christianity in many sections of Europe than ever before, it is also true that in these times there are many Christians on the verge of despair. They do not have the services of pastors. Especially in times like these we must furnish them with popular Christian literature which sets forth the blazing power of an omnipotent and loving God in Jesus Christ. We must be ready to distribute prayer books and catechisms in large quantities. A program of the printed word made the spread of the Reformation possible in Luther's day. It still is probably the most powerful medium of preaching the Word.

5. *Bibles.* Millions of Bibles are needed.

6. *Committee to Europe.* Our Church will be asked to appoint a committee which shall proceed to Europe as quickly as cessation of hostilities make it possible. Some of the members of this committee are to remain in Europe for an indefinite time to help supervise and direct the relief work of our Church and to act as good-will emissaries to the Lutheran Churches of Europe, expressing our readiness and willingness to help in the spiritual rebuilding of the war-torn churches whenever and wherever possible.

The job is tremendous and colossal. It transcends all powers of imagination. We are a comparatively small body, but who was it said: "If you give me a fulcrum outside the world, I shall lift it out of its hinges"? We have such a fulcrum in Jesus Christ, who did lift the world out of its hinges. The same power is promised to us today.

* See Frontispiece.

Furlough in Nigeria

By S/SGT HARVEY H. CALLIES, Gold Coast, Africa

I

I have just returned from a furlough which I was granted from my station at Accra on the Gold Coast of West Africa. I can truthfully say that I am the first soldier of the United States Army to visit this particular place and may well be the last for a long time, too. So perhaps you will be interested in hearing about it.

It was on January 22 that I departed by plane from Accra with my ultimate destination being a little spot in Calabar Province of Nigeria called Obot Idim. By now you may have guessed that I was on my way to visit the Lutheran mission field in that country.

My journey by airplane ended at Port Harcourt, which is situated at one of the many mouths of the Niger River. In Port Harcourt I was fortunate in finding lodging with a Baptist missionary from the United States. There are no hotels here, and white people are often hard to find; so I was very glad to have been able to stay with them. Early the next morning I boarded the train for Aba, which is about 45 miles due north of Port Harcourt. At Aba I changed to a lorry (bus) for Uyo, a village 45 miles to the east. When I left the lorry at Uyo, I was still 5 miles from my destination — namely, our mission headquarters at Obot Idim. I looked around for two native boys with bicycles to hire for transportation. We put my luggage on one cycle and me on the other and started out on the last part of my journey. At a little past noon on the 23d of January I slipped off my cycle to walk the last 200 yards up Obot Odim (Spring Hill) to the home of Rev. Wm. H. Schweppe, who has been serving in this field for the past eight years. My appearance did not come as a surprise, however, since I had been corresponding with him for some time and had told him that I was coming.

At the present time there are only three white workers in this field — two men and one woman. Rev. Schweppe's home and office is located at Obot Idim, and at present he is here alone, since his family is not able to join him, due to wartime travel restrictions. Rev. Rusch and Mrs. Rusch have their home and office at Nung Udoe, which is 5 miles south of Obot Idim and on the same road.

The mission field is roughly divided into two sections, with Rev. Schweppe taking the northern half and Rev. Rusch in charge of the southern half. Mrs. Rusch is temporarily the director of the Girls' Boarding School, although her main work is among the native women, since she is also a registered nurse. The general area of the field assumes a sort of rectangular

shape, extending north and south about 125 miles, and east and west about 75 miles, with the missionaries located in about the center. In the northern part of this rectangle is a group of about 12 congregations under the guidance of Rev. Jonathan Ekong, who came to the United States from his home here to attend school and study the Word of God, and to invite the Lutheran Church to come to work among his people. Altogether these few white persons must supervise more than 60 congregations, each with its own lower elementary school, and also several higher elementary schools. The higher schools include two boys' and one girls' boarding school. All that adds up to more than 10,000 souls and over 3,500 communicant members in the Lutheran Church of Nigeria. The setup here is a sort of small synod organized on the pattern of the mother synods in America. The ultimate goal is to have the Lutheran

The Rev. Jonathan Ekong and S/Sgt. H. H. Callies

Church of Nigeria to become entirely self-sufficient except for the cost of sending over missionaries and maintaining them. The plan seems to be progressing satisfactorily, although it is still a long way from being complete. Headquarters are in Rev. Schweppe's office, where one of the natives has a full-time job as secretary and treasurer of the synod. It is the congregations' duty to get together and build and maintain their own church, school, and teachers' house, of course. These are all built on one plot of ground, which is set aside for this purpose by the particular village in which the church will be located. Each congregation is required to contribute a certain amount to the synod fund for general work of the synod, aside from paying their teacher, who is assigned to them by synod and whose pay scale is set by the government.

The school staff consists of over 150 native teachers. By far the largest number of the teachers have had only eighth-grade schooling and are then sent to one of the congregation schools to teach either First or Second Grade with no experience whatsoever. It is obvious that this caliber of teacher needs constant and close supervision, which takes up much valuable time of our missionaries, and yet, that is the best teacher material available at present because educational standards are so low in this country. A normal school of our own is sorely needed here, but it is out of the question now since there are not the white workers in the field to serve as a faculty for such a school. A seminary is also being planned to train native pastors, but it will not become a reality for some time yet for the very same reason. It is obvious that two missionaries cannot get around to all the churches each week for a church service. Therefore one or the other pastor writes a sermon each week and has it mimeographed at the office. A copy of this sermon is then delivered to the teacher at each church. He is expected to study it and on the following Sunday will conduct the service and use the mimeographed sermon as a guide. I'm sure that you will agree that this arrangement leaves much to be desired.

Only Grades One and Two are taught in the individual church schools. Synod then sets up what is known as a "group school," in which Grades Three to Six are taught. These group schools are located at central points and may serve as many as six or seven congregations. The next higher schools in our system are the central schools, which teach Grades Seven and Eight. In all schools the classes run continuously from 9:00 A. M. to 2:30 P. M., except for short recesses. There is no break allowed for a lunch period, since the natives eat only two meals a day anyway.

The language of this part of Nigeria is the Efik. All church services and meetings are conducted in Efik, and when either of the missionaries conducts a service, it is through an interpreter, who is usually the teacher at that particular church. In the schools, Grades One and Two are taught only in Efik. From Grades Three to Six English is taught and used more and more, until in Grades Seven and Eight it is used exclusively in class.

The particular section of Nigeria where our mission was first begun is known as Ibesikpo, and the people inhabiting it bear the name Ibibios. The main social unit seems to be the village, but the word village does not mean here what it does in America. Here it means simply the whole area in which a certain group are living, for these people do not have the habit of living cramped up in a small area. Each village has its chief and headmen, who are usually the older men. This council usually meets about once a week to decide all problems of the village, both public and private. Each family is allotted a certain parcel of farm land by the council. It is then the husband's duty to clear the land and make it ready for planting and the woman's duty to plant and care for the fields. The usual procedure is to clear just enough land to raise food for the family and perhaps a little to sell. Then the following year another part of the land is cleared, and the first allowed to rest. Thus it becomes necessary to clear the land anew each year, since each piece of land is allowed to rest six or seven years between plantings.

The design of a church here is basically, although crudely, the same as our churches in the United States, but construction is quite different. First, a network of bamboo poles and sticks is erected. Then mud is applied to the inside and outside of this framework to make the walls. The bamboo roof is supported by rough timbers and is supported also by tying the sticks together, which make the frame for holding the palm-leaf matting. Inside is a mud floor pounded so hard that it almost seems to be concrete. The furnishings are very simple, consisting usually of a very plain altar and roughly made seats. In some cases the seats consist only of logs which have been flattened on two sides. The seating capacity of a church is anywhere between 150 and 700, depending, of course, on the size of the congregation. Those of the village council who become members of the church also form a part of the church council, and they have seats of honor in the front of the church at all services and meetings. Since these men are the leaders, or elders, in their congregation, they are required to attend a special weekly headmen's class, which is conducted by one of the missionaries at some central place, usually at the central school.

Time means little to these people. They have no clocks and have little else to do from day to day except eat and sleep. Often when a Bible class is called, for instance, for 7:00 o'clock in the morning, you may arrive at the church to find that they have been sitting there in the dark church waiting for you for several hours. On the other hand, you may find it necessary to have the teacher ring the bell loud and long and wait for an hour or so until all have arrived. I even experienced a few occasions where a native had come to see the missionary and had been told that he would not be at home for the rest of the day, but instead of leaving and returning on another day, he just sat down and waited until 'way after dark for the pastor to return. So you see, they make up in patience what they may lack in other things.

A church bell is considered a most important part of the church's property. Often there will be a church bell erected even before any of the buildings are there. If it is absolutely impossible to obtain a bell, then several logs are arranged on the ground in front of the church in such a way that if you pound on one end of one of the logs with a heavy timber, it will produce a distinctive sound which can be heard for miles.

Daily Use of God's Word

Lord, Thy Word abideth
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation,
Message of salvation.

When the storms are o'er us
And dark clouds before us,
Then its light directeth
And our way protecteth.

Who can tell the pleasure,
Who recount the treasure
By Thy Word imparted
To the simple-hearted?

Word of mercy, giving
Succor to the living;
Word of life, supplying
Comfort to the dying.

Oh, that we discerning
Its most holy learning,
Lord, may love and fear thee,
Evermore be near thee!

From *Australian Lutheran*

For Christ and Country – Items of Interest from Many War Areas

The Hands of My Shepherd

(Several of "my boys" have noticed the poems that appeared in recent copies of the LUTHERAN WITNESS. They asked if it would not be possible for me to put their thoughts in verse. The enclosed poem is the result of an effort in that direction. — W. H. K.)

The hands of my shepherd, my pastor,
Are both precious and fair to me;
For these are the hands, O my Master,
That have guided my footsteps to Thee.

Ah, these are the hands that baptized me
And that traced on my heart a sign:
The sign of Thy Cross, blessed Master,
Which has made me a child of Thine.

So gently they rested in blessing
When I knelt at the altar stone
To pledge Thee my lifelong devotion —
And it seemed that these hands were Thine own!

How oft at the Holy Communion
Have they broken the Bread for me,
And lifted the Cup of Salvation
To a soul that was yearning for Thee.

In hours of sorest temptation,
Of bewilderment, pain, disgrace,
These hands have been folded in prayers
That have carried me up to Thy face.

When death at the last comes to claim me,
May these hands softly close my eyes
And spread in a last benediction
Ere my soul speeds to Thee in the skies.

The work of these hands ever strengthen;
Let their comfort to many be given;
And take them in Thy hands, O Master,
When they rest on the portals of heaven!

CHAPLAIN W. HARRY KRIEGER
Done on Luzon, April 4, 1945

With Patton in Trier and Worms

I read with a great deal of interest your article on Trier in the February *Cresset*. I was the first American chaplain to arrive in that city and was present at the unplanned, informal ceremony in which my men hoisted the Stars and Stripes over the hotel just across the street from the Porta Nigra.

The city of Trier sustained some terrible punishment from the air during the days of the December counteroffensive. As a result of these bombings the center of the city is almost entirely leveled. The Basilica is ruined, but, aside from shattered windows and minor damage, both the Cathedral and the Liebfrauenkirche are in good shape. The Porta Nigra is virtually untouched, as is also the St. Paulinkirche with its exquisitely painted ceilings. It is ironical that the ancient Roman ruins should go unscathed through the thorough destruction of modern war. When we arrived in Trier, the city (once 80,000 population) was completely evacuated by all civilians. These were no "Festival Days." This oldest of the German cities, the city of German culture with all its art and ancient tradition, with the "Holy Robe" thrown in, is not worth a fraction of the death and suffering which its taking demanded. Today the blood of American men and the charred shells of tanks and half-tracks mark the roads to Trier.

Just the other day our column was halted just outside the city of Worms. This was my opportunity to see the original of the statue whose replica used to look into my window at the Seminary. We took a quick run to Worms, hoping to return to the column before it proceeded across the Rhine. Worms is demolished, but the Luther statue with its companions still stands — Luther, his hand on the Eternal Book, gazing out over the ruins of the city and empire that could not force him to betray his conscience and his God. One of the men who was with me remarked, "Remember how in the first bombings of Rome only Catholic bombardiers were sent on the missions? They must have sent all Lutheran bombardiers over Worms."

Germany RAYMOND BUCK, *Chaplain*

Choir of an Air Service Group of the Fifteenth Air Force Service Command in Italy

This picture was taken immediately after a service in the theater which is used for church services every Sunday. Reading from left to right: Capt. M. H. Versteeg, Corsica, S. Dak.; Chaplain M. H. Scharlemann, St. Louis; Pvt. A. R. Kingstrom, Olivia, Minn.; Pfc. W. A. McDonald, Warren, Ohio; Sgt. R. C. Diesing, Detroit; S/Sgt. W. N. John, Garden City, Minn.; Miss Edwina Eustis, New York; Sgt. W. N. Voight, Bonfield, Ill.; Pvt. C. R. Winquist, Vliets, Kans.; S/Sgt. O. M. Arten, Minneapolis; Miss Marion Carley, New York; Sgt. J. Flower, Santa Cruz, Calif.; S/Sgt. L. A. West, New York; T/Sgt. V. D. Zorn, Brillion, Wis.; Cpl. C. R. Erickson, Brooklyn

Send a Thousand!

Sgt. Wilfred E. Sylvester, our son, who is in the Air Corps in India, has been there almost a year now and has not been able to contact a Missouri Synod chaplain. He

Sgt. Sylvester and Children of India

says, "Send us missionaries, not one, *but a thousand!*" He is a reader of the LUTHERAN WITNESS and is a member of the Zion Lutheran Church of Harvester. Rev. Wm. Bennhoff is his pastor.

MR. AND MRS. J. H. SYLVESTER
St. Charles, Mo.

(The Sylvesters enclosed $5.00 for mission work in India.)

In Memoriam — an Orderly

From the Southwest Pacific area Chaplain W. J. Schnedler wrote in reporting the death of his orderly:

"Cpl. Leonard Rupprecht was lost to me at the very beginning of our New Guinea campaign, and you may be sure it was a heavy and a distinct personal loss. We had grown very close to each other. He served me faithfully and efficiently as my clerk and as my personal orderly. His cheerfulness and his willingness to serve were a steady tonic. Most important of all, his fine Christian qualities, his devotion to his Church and to his church duties, fitted him admirably for the work in which he was engaged. We had worked together in camp and also lived together in the jungles. Though his loved ones mourn his absence, they can be comforted by the fact that Leonard's trust in his Savior was such as would prepare him for any burden, even death itself, that the Lord in His wisdom may have had in store for him."

The young corporal was a member of the Wisconsin Synod. Chaplain Schnedler also writes, "I have had a great number of Wisconsin Synod men under my care, and it has been a pleasure to serve them."

The Chaplain and His Orderly

The Assistant Tells His Story

We all know the fine job our chaplains are doing in this great war, but don't you think it's time for the chaplain's assistant to tell of his experiences while helping the chaplain?

I am assistant to Chaplain Gerecke. He's doing a fine job here in the hospital,

Chaplain H. F. Gerecke
Cpl. Thomas Geist

and I admire him for his work. Have been with him for over a year now. In this large hospital the job is important. Wounded fill our hospital, some minus arms and legs, others so badly maimed that they'll be crippled for life. It has been my privilege to help the chaplain hand out literature to these men and to help comfort them wherever comfort is needed.

There is more to our work than just that. We have quite a few services here in our little chapel during the week. I arrange the musical programs for the services, aid in directing the men's chorus and quartet, and take care of the office work. You'd be surprised to see the effect good music has on these men that come to our chapel. They are most appreciative.

CPL. THOMAS GEIST
98th General Hospital, England

I Visit a Mission

"Foreign Missions" means more to me now that I have seen the mission work being done by the Lutheran Church in the Assam Valley, India. During the absence of "white" missionaries, Padre Hanukh Minj, a native convert and graduate of Ranchi Seminary, has been put in charge of the work. This mission has its own school, with an enrollment of 75, taught by five teachers.

After our Easter Sunrise Service, I took our Chapel Chorus to visit the mission, attend the service, and also sing for the people. The place of worship was not large enough to accommodate us all, but it did not take long to move the altar and the congregation outside on the lawn. Although most of the members sat on the ground, chairs were furnished for the "visitors." The children and adults were very neatly and colorfully dressed and by far the cleanest people that I have seen in India, which may or may not prove that "cleanliness is next to godliness."

But to the service itself: The order of service was distinctively Lutheran, including the confession of sins, recital of the Apostles' Creed, singing of the Hallelujah after the lesson, and responding with the Amen after the prayers. Children as well as adults joined in singing hymns in their native tongue. This singing would not qualify as good singing, but without question it was acceptable to God in heaven, who understands all tongues and is more interested in sincerity than in pitch or tone quality. The members of the congregation followed the reading of the Scriptures in their own Bibles. (This is a good idea, for you *do* get to know your Bible that way.) The sermon was delivered by Padre Minj — with enthusiasm and gestures. But he had thoughtfully arranged for a member of his congregation to interpret the sermon for us "foreigners" who recognized only the two words: Hallelujah and Amen. (I later learned that the interpreter was "very wealthy." He was the only one who drove to church in a car (of ancient vintage). And the car was filled with people! Another worth-while example.

I know this: every man who attended that service felt the spirit of joy that these people had found in their Christian religion. They had the good old Lutheran custom of passing the collection plate, and never again will they receive such a collection. Our men had seen mission work at first hand; they knew the difficulties under which the missionaries labored, and their giving on this Sunday morning was generous, to say the least. I saw a letter which the good padre had written in which he pleaded for a "five-rupee increase in the monthly salary (more truly called a stipend) of the teachers to avoid undue hardship." A rupee is worth about thirty-three cents. Figure it out for yourself! We hope soon to be able to furnish the money for their new chapel when construction can be resumed. Already our men have contributed 850 rupees over a two-month period, and no effort has been made to secure these funds. No, we are not asking anyone back home to contribute toward the building of *this* chapel! This is *our* project! There are others which you can support! But don't be surprised when some of these men who return from overseas will have enthusiasm for Foreign Mission work! It is only to be hoped and prayed for that this enthusiasm will be "caught" by other members of our churches.

BENJ. HOFFMANN, *Chaplain*
India-Burma Theater

Liberated Missionaries of the Norwegian Lutheran Church

The picture was taken by Chaplain Alf. Kraabel, now stationed in the Philippines, and first appeared in the "Lutheran Herald" (Chaplain Kraabel, center, front row). Kept for three years in an internment camp in the Philippines, these missionaries left Leyte March 15 on the first lap of their journey home to America

Vacationing with God in India

Have been overseas for twenty-seven months. I spent nineteen months in Africa and the past eight months in India. Some time ago I was in South India. From the *Directory of Lutheran Key Pastors* which was sent through the Army and Navy Commission I soon realized that I was only a short distance from Rev. and Mrs. D. Chuvala. At my earliest convenience I paid them a visit. They received me with open arms. After meeting them you feel like you had known them for years. There you find that good Christian atmosphere — an atmosphere that I had not yet encountered overseas.

Rev. and Mrs. D. S. Chuvala
Lutheran school in background

In the morning Rev. Chuvala had Communion service for me. We also sang a number of hymns with Mrs. Chuvala at the piano. The afternoon was spent in visiting points of interest.

ERWIN J. VIESELMEYER

A Commissioning for Work in the Prison Camps

The National Advisory Emergency Planning Council of our Synod recently extended a call as Executive Director for the Lutheran work in the camps of Ger-

man prisoners of war to the Rev. T. W. Strieter, who will hereafter give his full time to this work. On April 25 the ceremonies of commissioning took place in the auditorium of Concordia Seminary, Saint Louis. The service was opened with the singing of Hymn 482. Dr. J. W. Behnken delivered a brief sermon on Matt. 25:36b. We quote in part: "In this service to the prisoners we are not concerned about their physical release, but about their spiritual welfare. There are now a hundred thousand in this country whom we are called to serve, and more are coming. Our purpose is to preach the Gospel to them. This is now being done by a number of chaplains in addition to fifty civilian pastors. We find among the captives a considerable number of former pastors. These we supply with theological literature. We have forty-two theological students in these camps now inscribed in the correspondence course of Concordia Seminary.

The ceremony of induction was performed by the chairman of the Emergency Planning Council, Dr. L. J. Sieck. Others who officiated were Dr. John H. C. Fritz, Dr. R. R. Caemmerer, and the Rev. A. Doerffler.

Work among the prisoners of war in the United States is being done under the direction of a Lutheran intersynodical commission. The Missouri Synod representatives on this commission are Dr. Lawrence Meyer, Dr. John H. C. Fritz, Dr. P. L. Dannenfeldt. Advisory: Dr. J. W. Behnken. For the National Lutheran Council these men are serving on the commission: Dr. G. H. Bechtold (U. L. C.), Dr. C. E. Krumbholz (U. L. C.), and Dr. S. C. Michelfelder (A. L. C.). Advisory: Dr. Ralph Long (A. L. C.). G.

From a Pocket Notebook

A sermon delivered by Pastor Ressmeyer during a memorial service for President Roosevelt in Emmanuel Church, Baltimore, was broadcast (gratis) by WFBR. . . . Church music is described by Robert Bridges (poet laureate of England): "It should be sacred music, devoted to its purpose, a music whose peace should still passion, whose dignity should strengthen our faith, whose unquestioned beauty should find a home in our hearts, to cheer us in life and death." — H. D. Bruening. . . . The *New London* (Conn.) *Day* carried a fine item about Pastor Maas, who has followed a call to Trinity Church, Boston; but the make-up man must have had a bad night. Under the photograph of Pastor Maas he arranged these lines — "streamlined and has a four-cylinder motor, weighs 2,200 pounds. It will sell for approximately $1,120." . . . If you would know why the Chicago area looks to us like a mission field of unapproached possibilities (except by Greater New York), read the story of Gloria Dei Church, the Reverend H. Bloedel, pastor. Founded 1940, independent 1944, property now worth $26,500. . . . Rev. Theo. Nickel contributes a three-column article to the *Australian Lutheran* encouraging the congregations "to budget an annual amount for their pastor's library, especially for necessary periodicals." . . . Australia believes in publicity. The installation of the Rev. T. H. Koch as publications' director took place at Adelaide, March 4. . . . At a service on New Guinea, Capt. Carl J. Paul, of Orange, Calif., meets his friend Chaplain Theo. Brohm, twenty years after they had been fellow students. The meeting took place at the beautiful chapel in New Guinea, now a memorial to Chaplain Hemmeter. . . . If Grace Church, Tacoma, will not top the District in collecting for the Peace Thankoffering, it will not be the fault of the pastor, the Rev. W. A. Schroeder. He supplemented the official literature with three maps and explanatory text, visualizing the mission fields open to us when peace comes. . . . The official Bulletin of Wartime Information issued by the Canadian government, in its February issue, carried two papers written by Dr. Dannenfeldt and Pastor Proehl. . . . April 10 the Rev. R. T. Mueller, of Bouton, Iowa, flagged us with "Church Pews sold" — and responses to his offer still pouring in daily. . . . A hobby festival was sponsored by the Walther League at St. John's Church, Denver, April 15. As indicating the spare-time activities of people of a Christian congregation, such exhibits serve a useful purpose. . . . In Bay City, Zion Church (the Rev. H. A. Mayer, pastor) is engaged in collecting $50,000 toward the erection of a recreational unit in connection with its parish school. . . . "It will certainly be urgently necessary to remind our people of the need of prayer in behalf of the Chief Executive of our nation. Also our people need to learn ever better that the destiny of nations is not in the hands of earthly rulers, but of Him whom God hath given to be all things to the Church." J. W. Behnken. . . . Culled from St. Paul's bulletin, Ashland, Ky.: "Do you think a man could get to heaven without joining a church?" three men asked a minister. "I think he could." They laughed, patted him on the back, and called him broad-minded. But they were speechless when he asked them: "Why do you want to go to heaven that way?" . . . As pastor of our student group in Lincoln, Nebr., the Rev. H. Erck lately received into membership a Chinese student, Robert Ark Yen. In the same group is a colored lady from Selma, Ala., doing graduate work in Home Economics, Miss Mildred Reagin. . . . At Islip (pop. 2,608), N. Y., Pastor Arthur Steinke conducted an outdoor Easter sunrise service attended by 300. . . . When District Attorney William J. McCauley of Milwaukee declared that a donation campaign of St. Alexander's parish was "a plain lottery," which he "would not tolerate," Fr. Kosobucki called off the "benefit contest." . . . Too often the work of our church janitors is just taken for granted. We were pleased to see the tribute paid Custodian E. T. Schmitt in the beautiful silver anniversary booklet of Redeemer Church, Indianapolis, Ind. The *Christian Herald* told of a congregation which one day resolved to honor its janitor. Members took over his duties for a day, while the entire congregation filed past and each member shook his hand and warmly thanked him for his faithful services. . . . This anniversary booklet of Redeemer, Indianapolis, with its cuts of stained-glass windows, will be worth a dollar to churches contemplating the erection of a new house of worship. . . . A Vatican authority described as without foundation reports published abroad quoting authoritative Holy See quarters as "expressing fears that the Big Three Crimean decisions would sow the seed of future war." Scared stiff by the very thought of becoming involved with the Holy See, the A. P. editors add the parentheses: "The reports were not carried by the Associated Press." . . . Have you noticed in the *Lutheran Annual*, p. 125 ff., the roster of women teachers in the Missouri Synod? Nearly eleven solid columns of names. . . . The Rev. E. T. Lams, D. D., was thoroughly enjoying Leola Bergmann's book on *Music Master of the Middle West*, the story of the life of F. Melius Christiansen, when on page 90 he ran into this: "In the late 1870's and during the 1880's the age-old Calvinistic idea of predestination reappeared to plague the Lutheran theologians of the Norwegian Synod. The faction accused of having Calvinistic sentiments were called 'Missourians,'" etc. — and his day was spoiled. . . . *Kirkiubladid* is the title of an Icelandic paper which reaches us once a week from Reykjavik. Sometimes we find it pretty heavy going, some words requiring linguistic surgery to convey any sense. For example, there is one parish called Brjanslaekjarprestakall. Here is one word on which our dictionary passed in its checks: Vestur-Isafjaroarprofastsdaemi. . . . Hearing of the P. G. group at Concordia Seminary, which has been reading John Gerhard's great dogmatical masterpiece, *Loci Theologici*, in the original Latin. Dr. Charles A. A. J. Miller, of Baltimore, reminisces on Gerhard's *Sacred Meditations*, given him as a confirmation present in 1872. Now, at 85, he finds the meditations "delightful and inspiring." . . . *Chicago Sun* Washington Bureau. Washington, April 21. Published reports that the Secret Service was warned early this year that President Roosevelt was in serious ill health were emphatically denied here today. The orders for the Secret Service to guard the Vice-President were given shortly after the Lauren Bacall "incident" at the National Press Club, when an enterprising photographer placed the movie actress on a piano which the Vice-President was playing and snapped her picture with the unsuspecting Mr. Truman. The picture probably would not have been taken if Secret Service agents had been on hand. G.

Washington Letter

The death of President Roosevelt affected the whole country, but, most of all, Washington. The news of his sudden end stunned us. It was evident to those who had lately seen him that he was failing. His latest photographs showed that plainly. But none of us expected this catastrophe.

To my mind his was the perfect funeral for a public man in its quiet simplicity and solemn dignity. He could have had the greatest funeral in the world. He had become a world personality as no man in any time ever had. The beautiful Episcopal order for the burial of the dead was read. The only distinctive feature was a special prayer by the Episcopal Bishop of Washington, which was also a eulogy. What appealed to me especially was the singing of two of the President's favorite hymns, "Eternal Father, Strong to Save" and "Faith of Our Fathers, Holy Faith," by the mourners, the family joining in. There were no insipid adulations as were being poured out over the radio and in public services. Only a few more than a hundred were seated before the bier, but there were millions and millions present in spirit, touched by the tragedy of his sudden death, who felt they had a part in him.

President Roosevelt had played a major part in a drama in which the whole world was involved, in a war such as had never been before; the principles at stake were such as touched the welfare of almost every human being on the face of the earth. Whether his death is a major catastrophe or not, will depend upon how ably his successor will play his part.

No matter whether you agree with his policies or methods or not, you could not help liking President Roosevelt. He charmed you by his friendly manner and kindly, buoyant spirit. When the American Lutheran Publicity Bureau got out a special stamp in 1933 to commemorate the 450th anniversary of Luther's birthday, it conceived the idea of presenting President Roosevelt with one. He was a great stamp collector. The presentation was arranged by the then Congressman from Indiana, Mr. William J. Boehne, of our Board of Directors. A number of us were in the party. The President greeted us cheerily and shook hands with each of us — how in contrast to the lifeless handshake of a former living President. Then he opened up the folder very deliberately and properly admired the stamp and began to read slowly the German inscription, "Ein' feste Burg ist unser Gott." It almost seemed to me that he was showing off his accomplishment like a big boy. He was seated at his desk. I had maneuvered myself into a position at his left, looking over his shoulder. He proceeded to tell us that the night before he had a distinguished German visitor — it was the head of the German Reichsbank, Schacht. He had asked him whether the Nazis were really endeavoring to bring back the old Germanic religion and was told it was true. The President then proceeded to say that he often had gone bicycling while studying in Germany with a "Pfarrer" and that he felt the Lutheran clergy are not the kind to submit to that. Then we thought it was time to put in a word. We said, "Mr. President, the Lutheran Church of this country has no connection with the State Church of Germany and has a different spirit." To which he replied, "I believe it." We can still see his big friendly face turning and looking right up into my face as he spoke. We were amazed that the President spoke so freely and that he took us so completely into his confidence. Any revelation of Schacht's remarks to the press upon our part would have been very embarrassing to him. When we came out, a half a dozen reporters crowded up to us and wanted to know what the President had said.

The burdens of war, as well as the problems of the nation, were too much for one man for so long a time. No President ever had more advisers than he, but it is evident to me that he was in touch with all important matters and that he made the final decisions. During the time of the interview an important bill was before Congress, and several times he received messages and sent messages. No President has ever been away from Washington as much as he, but he carried the business and burdens of the presidency with him. He was always accompanied by secretaries and advisers. In his sudden death and in the opportunities of making a great name which came to him he was fortunate. He died at the height of this fame.

J. FREDERIC WENCHEL

Letters from Readers

WHY A CHAPEL?

Why must we build a chapel for our St. Louis Seminary? Is it because we practiced false economy in the first place? Did we design buildings for too many uses: dining rooms to be used as chapels and banquet halls? As always, we tried to save money and, in spite of all warnings of the building committee, erected buildings unsuited for all the purposes for which they should serve. And the result? We now have to erect the buildings anyway, which should have been built in the first place and which do not cost us any less money today. G. H. H.

The situation is not exactly as described by this inquirer. The Seminary as it was built in 1926 included an auditorium seating 850, which has ever since been used for chapel exercises. This auditorium was intended for student gatherings, public addresses, lyceum programs, and similar functions. A chapel was projected in the very first layout, for religious services. Since the question of a gymnasium always comes up in this connection, it should be said that in 1923 Synod still had a rule which did not permit the general body to erect gymns but left this to the "patriotism" of each particular area. The Luther Tower is still unfinished because the entire entrance structure of arch, tower base, etc., was paid for, not out of the synodical collection, but through funds given for this particular purpose as an extra, and these did not suffice to finish the tower. Friends of the institution have made substantial donations and pledges for this purpose. G.

JEWISH ESTIMATE OF CHRIST

Your editorial comment in the LUTHERAN WITNESS of March 27, 1945, concerning the National Conference of Christians and Jews surprised me by its content.

The purpose of this organization is to develop understanding and tolerance among all sects worshiping God. This simple fact should eliminate prejudice and bigotry; the ordained servants of God can do His children no greater good than to foster a true brotherhood.

Do you really believe that God is more impressed by one form of worship over another; that the details of creed affect Him?

I have been told by well-informed Jewish people that your statement, "Jews hate Jesus," is absolutely without foundation. Nowhere in the Jewish upbringing of the child in either the home or the Sunday school is hatred for Jesus taught. The truth of the matter is that Jesus is mentioned only briefly, if at all, as a minor prophet.

Champaign, Ill. S. N. T.

Reply

Your letter of April 2 raises a number of questions. Let me address myself first to the proposition which occasioned your letter, namely, that the Jews to this day "hate Jesus Christ." Naturally, if Jesus is looked upon simply as a "minor prophet," as you designate Him, your attitude can be one of indifference. But that Jesus was the Messiah, the Son of God, this, you will admit, is a thought spurned by every Jew who has not accepted Christianity.

You ask: "Do you really believe that God is more impressed by one form of worship over another; that the details of creed affect Him?" The answer is definitely "Yes." We believe that no worship is acceptable to God at all except through Jesus Christ, and by this we mean, by reliance on the atonement which Christ has worked for sinners. Only if we are made children of God through the Holy Spirit can we approach God as Father and offer Him worship truly acceptable. In other words, we believe no prayer, no worship is pleasing to God unless it comes from a heart which has accepted His Son as the world's Savior from sin.

I cannot understand how anyone who does not accept the sayings of Jesus in which He claims to be divine, the Son of God and the Judge of the whole world, can accept Him even as a minor prophet. He must appear to such a one as a fanatic or an impostor.

May I say that the LUTHERAN WITNESS has never in any way sought to fan the fires of race prejudice. Its editors do not feel that way. They have cordial relations with Jews in business and academic life and have consistently protested against hatred of the Jew on account of his race or religion or for any other reason. G.

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Theo. Sieving (d. Mar. 31, 1945), the son of the Rev. E. A. Sieving, was born at Lincoln, Mo., Mar. 4, 1876, spent his childhood at Manito, Ill., where he later served as pastor for 37 years, and Corunna, Ind., where he was confirmed in 1890. He studied at Fort Wayne and Springfield, graduating in 1900. He served at Pocahontas, Mo., as pastor and teacher until 1907 and then at Manito, Ill., until his retirement in September, 1944. He also had charge of Allen's Grove, Ill., from 1907 to 1932. By the grace of God the deceased was blessed with good health throughout his active ministry, but soon after his retirement to New Minden, Ill., his health began to fail. Several weeks before his death he came to relatives in St. Louis in search of medical aid, but on March 31 the Lord called his servant home.

Funeral services were held in Holy Cross Church, St. Louis, by the undersigned on April 3. His body was laid to rest in Redeemer Cemetery, St. Louis.

On Oct. 20, 1901, he married Miss Louise Flachsbart of St. Louis, who with their four daughters, Vera, the wife of Teacher H. F. Schumacher of New Minden, Ill.; Ruth, the wife of the Rev. Wm. F. Bruening of Washington, D. C., Concordia, the wife of the Rev. Bruno Prange of Watseka, Ill., and Thekla, the wife of Mr. Paul Bruening of Jackson, Mo., and nine grandchildren mourn his death. P. F. HARRE

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

More People Are Asking. By John P. Milton. 5½ by 8. Augustana Book Concern, Rock Island, Ill. $1.25.

Dr. Milton has for a number of years conducted a question box in the Augustana Synod's *Lutheran Companion*, under such general headings as "The Church," "The Spiritual Life," "Social Problems and Practices," and "The Bible and Doctrinal Interpretations." A number of these questions and answers were reprinted in a volume entitled *People Are Asking*, of which this is the sequel. The range of topics is varied enough, from "The Morning Stars" to "Shirtsleeves at Services," and from "Divine Healing" to "Marriage Fees." There is a certain amount of Millennialism in the discussion of prophetic texts, but the general attitude towards the Scriptures is marked by the Lutheran viewpoint. G.

The Loci Communes of Philip Melanchthon, with a Critical Introduction by the Translator. By Charles Leander Hill, S. T. M., Ph. D. 274 pages, 5½ by 8. Meador Publishing Company, Boston. $3.00.

The translator is professor of philosophy in Morris Brown College, Atlanta, Ga. He has rendered the Lutheran Church a great service by translating into English the great dogmatical text of Luther's colaborer, Philip Melanchthon, the *Loci Communes*. The meaning of the Latin is "articles of doctrine." It was prepared by one of the greatest teachers of all time, Melanchthon, for use in his classes and from its first printing in 1521 to the author's death was reprinted seventy times. In his preface the translator calls it "this priceless piece of Reformation writing." An introduction has been supplied by Dean E. E. Flack, of Hamma Divinity School, of the United Lutheran Church. The translator did graduate work at this school. This review has been written before opportunity was found to give the translation a critical reading. We can only say that it reads smoothly, that it presents the text without omissions, and that it has availed itself of the most recent critical printings of Melanchthon's work. It is well known that Melanchthon in later years toned down the distinctive doctrines which were at the bottom of the controversy between Lutherans and Reformed, and Dr. Hill makes no secret of his sympathy for Melanchthon. This does not diminish our gratitude toward the translator for presenting the student of Lutheran theology with a translation of Melanchthon's immortal *Loci*. G.

Evolution, Creation, and Science. By Frank Lewis Marsh, Ph. D. 304 pages, 5½ by 8. Review and Herald Publishing Association, Washington, D. C.

It is rare to find a scientist who not only accepts the Bible account of Creation, but rejects evolutionism in every form. The title announced above is such a book. Its author is professor of biology in Union College, Lincoln, Nebr. He accepts the literal truthfulness of the Genesis account of Creation. His book is devoted to an argument against the evolutionistic theory of the origin of plant and animal species. Professor Marsh rejects the biological ages lock, stock, and barrel, and he believes that the first chapter of Genesis records the events of six literal days. To the evolutionist enough has been said in the above to condemn Marsh's book as hopelessly obscurantist, if not illiterate. The evolutionist is invited to try his teeth on the file of Marsh's logic. The writer is acquainted at first hand with the phenomena of biology, especially of genetics. Throughout he shows himself master in the art of critical understatement. This and the excellent English in which the book is written make the reading of it a delight. One need not go with Dr. Marsh the full length of his argumentation, as when he makes the Flood responsible for the entire stratification of the earth. And there are authentic crosses between sheep and pig (denied page 128). And Chief Mountain is not in Canada (page 228), but in Montana. G.

The History of the English Bible. By T. Harwood Pattison. 281 pages, 5 by 8. The Judson Press, Philadelphia, Pa. $1.50.

This is not a new book, but one we gladly bring to the attention of our readers. It is the only volume of which we have knowledge that sets forth both the history and the influence of our English Bible, and by that we mean the King James Version. Beginning with the translation by Wycliff, the story is carried through to the Revised Version, followed by chapters on the influence of the Bible on English literature, on English and Scotch life, and on the lives of great men. A valuable addition to any Sunday school or young people's library. G.

Music

Reviewed by Walter Wismar

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Method of Organ Playing. By Dr. Harold Gleason. F. S. Crofts & Co. $5.00.

Gleason's *Method* provides a solid musical and technical foundation for organ playing. Nothing has been slighted or overlooked. The instructions and explanations have been furnished in detail. The studies also give the student a survey of organ music from Konrad Paumann (1410 to 1473) to Joh. Seb. Bach. The principles of technique and performance are derived mainly from the modern French school of organ playing, which has had the strongest influence on our American organists. There are other items of importance, as specifications of important organs, a list of the most important collections of 16th and 17th century organ music, a bibliography of books useful to the organist, a chapter on registration, etc. There are important and interesting notes. I have perhaps a dozen or so of organ methods, but Gleason is the best of all for our church organists.

O Savior of the World. By John Goss. Arranged for S. S. A. by J. Lawrence Erb. The Arthur P. Schmidt Co. 12 cents.

God Is a Spirit. By Wm. Sterndale Bennett. Arranged for S. S. A. by J. Lawrence Erb. The Arthur P. Schmidt Co. 12 cents.

These two standard numbers of two English composers will be useful to church choirs who have no male voices. One is suitable during Lent, the other for Pentecost or general use. They may be sung with or without accompaniment.

The following three anthems for mixed voices are published by The H. W. Gray Co.

We Love the Place, O God. By Tertius Noble. No. 1936. 18 cents.

The anthem is suitable for a church anniversary, for which occasion it was composed. The middle pages contain a solo for soprano or tenor. Written in the best Noble manner. Organ accompaniment.

Be Calm and Peaceful. By J. S. Bach. Arranged by George W. Kemmer. No. 1934. 16 cents.

The original is found in Anna Magdalena's Notenbuch, under the title: "Gib dich zufrieden und sei stille." The poem, by Paul Gerhardt, has some fifteen stanzas. It must have been a hymn of consolation for the great cantor. He wrote three or four compositions or arrangements. The arrangement of the above for mixed voices is not Bach's, but Kemmer's.

God Watches Over All the World. By Donnell D. Kettring. 15 cents.

The poem is short, consisting of only four lines. The chorale is for unison singing, but may also be used as a solo. The conspicuous thing is the fine accompaniment.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

Mis. Dom. S. (Apr. 15): Cand. *Walter L. Zelle* in Bethlehem Church, Saginaw, Mich., by A. Zelle.

Ordained and Installed:

Inv. S. (Feb. 18): Cand. *Harold Dorn* in Trinity Congregation, Redding, Calif., by August Hansen. — Palm S. (March 25): Cand. *Arthur H. Krueger* in St. Paul's Congregation near Hines Creek and in St. Peter's Congregation also near Hines Creek, Alta., Can., by V. L. Meyer. — Quasi. S. (April 8): Cand. *Daniel Eichert* in Immanuel Congregation, Wheeler, Mich., by Otto C. Eichert.

Ordained and Commissioned:

Oculi S. (March 4): Cand. *Bernard Wittrock* in First Lutheran Church, Omaha, Nebr., as institutional missionary in Omaha, Nebr., by H. C. Moellering. — Quasi. S. (April 8): Cand. *Alfred R. Suez* in St. John's Church, Los Angeles, Calif., as Spanish missionary in Los Angeles, Calif., by G. H. Smukal.

Commissioned:

Pastors: 3. S. p. Epiph. (Jan. 21): O. R. *Graumann* in Immanuel Church, Englewood, Colo., as missionary in the southeastern part of Denver, Colo., by A. H. Schmid. — Oculi S. (March 4): *Armin Moellering* in First Lutheran Church, Omaha, Nebr., as missionary at large in the Omaha area by H. C. Moellering. — Mis. Dom. S. (April 15): W. H. Brott as institutional missionary in Kansas City, Mo., by W. L. Westermann.

Installed:

Pastors: 1. S. p. Epiph. (Jan. 7): *Everett G. Grese* in Immanuel Congregation, Memphis, Tenn., by Victor Brugge. — Quasi. S. (April 8): *G. C. Albers* in St. Paul's Congregation, Edna, Tex., by A. Arndt. — *F. C. Braun* as superintendent of the Concordia Lutheran Home, Marwood, Pa., by Ernst F. Brand. — *H. A. Middendorf* in Christ Congregation, Falls City, Nebr., by G. A. Krueckeberg. — *Arthur Strickert* in Concordia Congregation, Jackson, Tenn., by Victor Brugge. — Mis. Dom. S. (April 15): *P. Kaiser* in Grace Congregation, Burkburnett, Tex., by J. A. Birnbaum. — *A. T. Kretzmann* in Trinity Congregation, Crete, Ill., by C. A. Waech. — *Karl A. Kriesel* in Trinity Congregation, Silver Creek, N. Y., by Arno Puscheck. — *H. L. Krueckeberg* in Emmaus Congregation, Indianapolis, Ind., by R. G. Trautmann. — *Wm. von Spreckelsen* as associate pastor in Emmanuel Congregation, Baltimore, Md., by Pres. George Spilman.

Teachers: Quasi. S. (April 8): *Darrel Kautz* in Trinity Congregation, Centralia, Ill., by J. P. Uhlig. — *L. W. Meissner* in Salem Congregation, Malone, Tex., by Geo. Heinemeier. — *Herold P. Schamber* in Immanuel Congregation, Clarinda, Iowa, by Fr. Kreutz. — Mis. Dom. S. (April 15): *R. C. Eckhardt* in St. Paul's Congregation, St. Clair Shores, Mich., by Norman Rieck.

Dedications

Dedicated to the service of God:

Quin. S. (March 11): The new chapel of Messiah Congregation, *Alton, Ill.* (William E. Wessler). — Palm S. (March 25): The renovated church of Bethlehem Congregation, *Ferrin, Ill.* (A. C. Marquardt).

Synodical Conventions

The Convention of the *Northern Illinois District* will be held June 25 to 27 at First St. Paul's Church, Chicago, Ill., Rev. Louis Wm. Grother, pastor. F. L. GEHRS, *Secretary*

The Eastern District of Synod will convene June 25—29 at First Trinity Church, Pittsburgh, Pa. Opening service at 8 P. M. Essay: "Prayer." Essayist: Rev. Charles Behnke.

MARTIN W. MUELLER

Nominations for Professorships Concordia Teachers College, River Forest, Illinois

The following additional candidates have been nominated for the professorships at our institution.

A) For Church Music

Prof. W. Buszin, Fort Wayne, Ind., nominated by St. John Congregation, Kendallville, Ind.
Mr. Louis Theis, Brookline, Mass., by St. Luke Congregation, Chicago, Ill.

B) For Art

Mr. G. L. Wind, Staten Island, N. Y., by St. Luke Congregation, Chicago, Ill.

P. L. KLUENDER
Secretary, BOARD OF CONTROL

Additional Nominations for the Presidency and Fourth Professorship at Concordia Academy, Portland, Oregon

Prof. O. C. J. Hoffmann, M. A., Bronxville, N. Y., nominated by Mt. Calvary, St. Louis, Mo.
Prof. Paul Huchthausen, M. A., Oakland, Calif., by Zion, Tacoma, Wash.

The Electoral Board will meet May 23. All information regarding the candidates should by May 21 be in the hands of —

E. EICHMANN, *Secretary*
BOARD OF CONTROL
3728 N. Commercial Ave.
Portland 12, Oreg.

Re: Nominations for Latin-German Professorship at Concordia, Mo.:

Congregations please note that the time for making nominations for the above-mentioned professorship has been extended from May 5 to May 15.

WM. O. SCHMIDT, *Secy.*
BOARD OF CONTROL
Higginsville, Mo.

Nominations for Secretary of Adult Education for the Board for Parish Education

Prof. Walter H. Beck, A. M., Th. M., Ed. D., of Fremont, Nebr., nominated by Trinity, Murdock, Nebr.
Rev. C. W. Berner, M. A., of Los Angeles, Calif., by Calvary, Brentwood, Mo.; Hope, Milwaukee, Wis.; Bethel, University City, Mo.
Rev. H. J. Boettcher, M. A., of Minneapolis, Minn., by Immanuel, Janesville, Minn.
Rev. Oscar E. Feucht, Kansas City, Mo., by Trinity, Mission, Kans.; Grace, Kansas City, Kans.
Rev. Paul Freiburger of Billings, Mont., by Trinity, Wausau, Wis.
Rev. Leslie Frerking of Charlotte, N. C., by St. Paul, Cincinnati, Ohio.
Rev. H. W. Gockel, St. Louis, Mo., by St. Paul, Melrose Park, Ill.
Rev. Karl F. Graesser, M. A., of Providence, R. I., by Our Saviour, Mineola, L. I., N. Y.; St. Paul, Chicago Heights, Ill.
Rev. Paul Juergensen of Alton, Ill., by Hope, St. Louis, Mo.
Chaplain Alfred Klausler (Captain) by St. Luke, Chicago, Ill.
Rev. H. H. Koppelmann of Jacksonville, Ill., by Holy Cross, St. Louis, Mo.; Luther Memorial, St. Louis, Mo.; Zion, Staunton, Ill.
Rev. Martin W. Mueller of Hamlin, N. Y., by St. Peter's, Barnes, Kans.; St. Michael's, Winchester, Tex.
Rev. Peter Gerald Nau, M. A., Columbus, Ind., by St. Peter's, Columbus, Ind.
Rev. Oswald G. L. Riess of Detroit, Mich., by Trinity, Bloomington, Ill.; Gospel, Milwaukee, Wis.; St. Paul's, West Allis, Wis.

All communications pertaining to these candidates should be addressed to the undersigned before May 27.

L. J. DIERKER, *Secretary*
Board for Parish Education
3558 S. Jefferson Ave.
St. Louis 18, Mo.

Call for Candidates for the Office of an Executive Secretary

Through the death of the Rev. Mr. L. A. Wisler the office of Executive Secretary of the Missionary Board of the Synodical Conference has become vacant. Congregations and individuals are herewith asked to send in names of men deemed suitable for the office no later than May 25. The man elected will be required to work with the Board and be in charge of mission work among Negroes in this country and in Africa. Direct correspondence to

THE MISSIONARY BOARD OF SYNODICAL CONFERENCE
3558 S. Jefferson Ave.
St. Louis 18, Mo.
THEO. F. WALTHER, *Chairman*

Result of Election

Prof. August C. Rehwaldt, Milwaukee, Wis., having declined the call, the Board of Electors in a special meeting held April 20 elected *Prof. John W. Klotz*, Bethany College, Mankato, Minn., for the chair of Biology at Concordia Teachers College, River Forest.

P. L. KLUENDER
Secretary, BOARD OF CONTROL

Announcement

Rev. W. V. Neuendorf, Vallonia, Ind., has been appointed Visitor of the Columbus-Seymour, Ind., Circuit in place of Rev. P. G. Nau, who has resigned.

W. F. LICHTSINN
President, Central District

April 24, 1945

Request

Please inform Lutherans that have moved to Camden, Ark., and vicinity in connection with the Naval Ordnance Plant construction project that the nearest Lutheran church is in El Dorado, 35 miles south of Camden. Send names and addresses to —

REV. WESLEY J. KUHN
813 W. Oak St.
El Dorado, Ark.

Needed

New mission congregation needs *altar* and *pulpit paraments*. Write —

REV. R. E. JAECH
Box 723, Richland, Wash.

A small *Communion set, pulpit, crucifix* and *lights, altar cloths*, and small *altar chairs; German Agenda* and twelve *German hymnals*.

REV. W. H. ROZEIC
Box 154, Zimmerman, Minn.

Notice

Anyone knowing of Lutherans who have moved to Troutdale or Fairview, Oreg. (Wood Village and Fairview Homes Government housing projects) to work in the Troutdale Aluminum Plant or other near-by industries are kindly requested to send their names and addresses to —

PASTOR FRED T. SCHOEN
E. Powell Blvd.
Gresham, Oreg.

Wanted

Any church having for sale a set of *Communion ware*, in whole or in part, please inform

PASTOR ARNOLD SOELDNER
3409 W. Broadway
Council Bluffs, Iowa

Anyone willing to sell a copy of R. A. Cram's book *"Church Building"* will please get in touch with

REV. OSCAR A. SYVERSON
217 N. Duff St.
Mitchell, S. Dak.

Positions in Child Care

The Lutheran Charities of Chicago, representing all Lutheran charitable agencies in this area, has positions in the Child Care field open to qualified social workers; study-work programs available to social work students; matrons, housemothers, cooks, maintenance workers also needed. Address inquiries to Lutheran Charities of Chicago, 343 South Dearborn Street, Chicago 4, Ill.

Changes of Address

Rev. A. P. Abel, 30-47 92d St., Jackson Heights, N. Y.
Rev. E. H. Becker, 1792 N. Church, Salem, Oreg.
Rev. Herbert Burgdorf, Morristown, Minn.
Rev. Fred E. Duever, Fairview, Kans.
Rev. Royden Frese, Garland, Nebr.
Rev. Lawrence E. Herfurth, 1138 89th St., Niagara Falls, N. Y.
Rev. K. R. Hoffmann, 136 E. Clinton Pl., Kirkwood 22, Mo.
Rev. H. G. Kupke, Box 24, Bazine, Kans.
Rev. H. Lachmann, 729 Fifth Ave., Havre, Mont.
Rev. Arlin A. Maas, 1 Gore St., Roxbury Crossing, Boston, Mass.
Rev. P. M. Moll, 1524 20th St., Detroit 16, Mich.
Rev. A. G. Mueller, Ruth, Mich.
Rev. Elmer H. Nauyok, Crystal, N. Dak.
Rev. John B. Nieman, Plentywood, Mont.
Rev. Nolan Obermueller, 903 Oakland St., Plainview, Tex.
Rev. H. F. Reinhardt, *P. em.*, 1416 N. 12th St., Superior, Wis.
Rev. William E. Reiser, 8 Arcadia Ave., Albany 2, N. Y.
Rev. Edgar M. Roschke, 2024 Elizabeth, Kansas City 2, Kans.
Rev. H. H. Schauland, 35 N. Sheffield, Indianapolis 8, Ind.
Rev. Paul M. Schmidt, Lusk, Wyo.
Rev. Walter Schroeder, R. 1, Riceville, Iowa
Rev. Arnold Soeldner, 3409 W. Broadway, Council Bluffs, Iowa
Rev. W. R. Sommerfeld, 514 Atlantic Ave., Forest Hills, Wilkinsburg 21, Pa.
Rev. T. W. Strieter, 5435 Woodlawn, Chicago, Ill. Office: 77 W. Washington St., Chicago 2, Ill.
Rev. Arvin Twietmeyer, New Tracy, Ind.
Rev. W. F. Vatthauer, Gillett, Ark.
Rev. W. T. Vogel, 3030 Oliver St., Fort Wayne 5, Ind.
Rev. Normand Widiger, 3912 Harrison St., Monroe, La.
Rev. Emil G. Winckler, 454 Kinnaird Ave., Fort Wayne, Ind.
Rev. Arthur W. Wingo, 1102 E. 31st St., Brooklyn 10, N. Y.
N. H. Behrens, St. John's Lutheran School, Paullina, Iowa

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Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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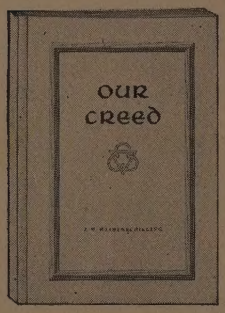

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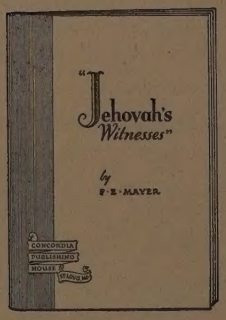

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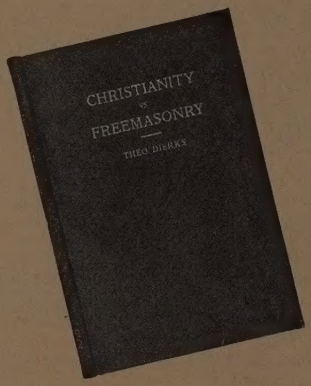

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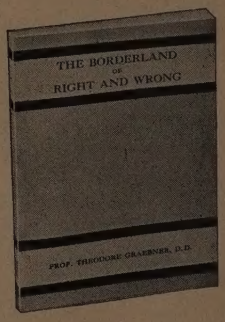

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